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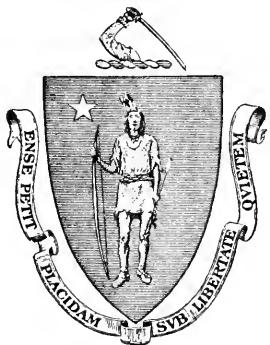
The Colonial Dames of America

In the State of Ohio



Studies in the Colonial Period for use
in the Public Schools

Colonial Massachusetts



BY

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Introduction

MASSACHUSETTS!—What words can fittingly introduce the colony whose ideals have become the ideals of the nation; and whose men had such a large part in leading the resistance to oppression and in standing for those principles that made the American colonies a free nation?

For seven years, from the age of 14 to 21, I sailed in and out of Boston Harbor and gazed with awe and admiration upon Bunker Hill monument, as I saw it rise above the waters of Massachusetts Bay or sink beneath the horizon, as our little fishing vessel sailed to and fro on the very waters over which the Mayflower came. For eleven years, as Superintendent of Schools, I lived almost within the shadow of that monument. Faneuil Hall; the old State House; the old South Church; North Church; “the Charlestown Shore;” Concord and Lexington; “the rude bridge that spanned the flood;” Salem; Provincetown Harbor; Plymouth Rock; State Street; Dorchester Heights; Battery Wharf—these all became a part of my life through personal associations, while I lived over in imagination the scenes and events that gave them their place in American History. Bradford, Alden, Standish; Hancock, Franklin, Adams; Otis, Paul Revere, General Warren—these seemed like living men. I knew them.

That the pupils might gain something of the patriotic impulse that comes through personal association with historic scenes and events, I outlined a series of historic excursions, or field days, to be taken by all seventh and eighth grade pupils, as part of their grammar school course. This was for pupils living in the vicinity of Boston. Such a means

of teaching is not available for the children of Ohio. To help meet that need, however, to some extent, the present monograph—the third in the series of Colonial Studies—has been provided by the Colonial Dames of America in the State of Ohio, and is offered to the school children with the hope that through its reading they may obtain a clearer idea about the colony of the Pilgrims and Puritans, and may come to have a deeper appreciation of the suffering they endured and the sacrifice they made; and most of all that through these clearer ideas and deeper appreciation the children of today may become more devoted to America and more willing to live for and, if need be, die for—the things for which America stands.

RANDALL J. CONDON,

Superintendent of Schools.

Cincinnati, Ohio,
June, Nineteen-sixteen.

Colonial Massachusetts

PART I

TO many localities in New England were given names endeared to the colonists by early associations, while others received such Indian names as may have pleased the fancy of the newcomers. The State of Massachusetts has retained to this day the name of an Indian tribe, which name she has immortalized by the leading part she has played in the building of a great nation, and by the eminent scholars, statesmen, poets and scientists whom she has produced and nurtured.

The history of Colonial Massachusetts is even more closely connected with the history of contemporary England than is that of Colonial Virginia or New York. For it is only by a study of the religious and political conditions in England that it becomes possible to understand what induced men and women to leave comfortable homes in order to face life in an unexplored wilderness with an untried climate.

In the year 1602, the Englishman, Bartholomew Gosnold, while exploring the northern coasts of America, landed on a sandy shore, to which he gave the name of Cape Cod, from the numerous fish of this species swimming in the bay. But no successful attempts were made to colonize this region of the country until the establishment in England of The London and Plymouth Companies, the former of which was active in promoting the settlement at Jamestown, while the latter turned its attention to the Northern coast with its profitable fisheries.

As a member of The Plymouth Company, Chief Justice Popham interested himself particularly in schemes for colonization. As early as 1607, Popham sent out two vessels, the "Gift of God" and the "Mary and John," with one hundred and twenty colonists, who landed on a peninsula at the mouth of the Kennebec River in what is now the State

of Maine. They built a fort, which protected a church, a storehouse and several dwellings. They practiced justice toward the Indians and were peaceable and industrious among themselves. But the death of their leader, George Popham, a brother of the Chief Justice, and the severity of the long winter, when they were locked in ice and snow, together with the loss of their fort by fire, so discouraged the settlers that, in the Spring, they resolved to abandon the desolate wilderness and to sail for home.

Nevertheless, Sir Ferdinando Gorges, Governor of the newly fortified port of Plymouth in England, a man of resolute purpose, not altogether unmixed with personal ambition, continued to send out ships for exploration and trade and to endeavor to interest the people in schemes for colonization.

But the Northern coast of the North American Continent bid fair to be lost to England, in spite of her claims and efforts to colonize. For the French became active in establishing settlements in Nova Scotia, while the Dutch ascended the Hudson and founded a prosperous trading post on Manhattan Island. It was, therefore, fortunate for England that Captain John Smith did not give up his love of adventure when, on account of his wounds, he left forever the struggling colony at Jamestown. In 1614, he sailed for the Northern coast with two ships, fitted out by certain merchants of London for purposes of trade in fish and furs. While the sailors were busy securing a cargo, Smith spent his time examining the shores and the islands and taking soundings of the water. He changed the name of this region of country from Northern Virginia to New England, and made a very creditable map, which was shown, on his return, to Prince Charles, who gave a name to about thirty different points on the coast. Plymouth, Charles River and Cape Ann retain to this day the names bestowed upon them by the Prince.

In 1615, Captain Smith was given the title of "Admiral of New England" and was sent out by the Plymouth Company with two ships to effect a settlement on the New England coast. But misfortune still attended this brave ad-

venturer, and, his vessel falling into the hands of the French, he was held for some time in captivity. This unfortunate voyage seems to have cured Captain Smith of his love of adventure, for he contented himself thereafter by distributing his maps and pamphlets among the people of England. But failing to awaken by these means any general interest in colonization, he exclaimed in despair, that "all availed no more than to hew rocks with oyster shells." By his writings, however, he managed to keep the subject before the English people, reminding them that the sea which washed the coast of New England abounded in fish, that the shores were covered with valuable timber, and that birds and beasts, which were good for food, filled the vast forests. As his explorations were made in Summer, little was said of the climate, and thus the colonists learned later, through much suffering, of the severity of a New England Winter.

Through the exploring parties sent out by Sir Ferdinando Gorges, it became known that in the years 1616 and 1617, the New England coast from the Penobscot River to Narragansett Bay was almost devastated by a pestilence, which swept away whole Indian villages, and left some parts of the Northern coast almost uninhabited. It was doubtless due to this depopulation of the forests that the early settlers of New England suffered so much less from the cruelty of the savages than did the first colonists of Virginia or New York.

Through the efforts of Gorges and Smith, interest in the Plymouth Company was revived, and, in November of 1620, a new charter was granted to it under the name of the "Council for New England." The territory included in this charter was that lying between forty and forty-eight degrees of latitude, upon which the name of New England was formally bestowed. This corporation consisted of forty persons, and any rights in the land which might be enjoyed by others were obtained by special contract with the Council for New England, which thus assumed the position of a large land owner, who derives his income by letting or selling his land. But the new corporation, in spite of all

the privileges conferred by its charter, was unable to allure missionary, merchant or adventurer to settle upon the shores of New England.

Although to Smith it seemed impossible that any other motive than a desire for wealth would ever erect a commonwealth on the New England shores, yet it was, nevertheless, an entirely different influence which at last resulted in the settlement of a permanent colony on this coast. It was to be proved that the love of religion can be an even stronger motive power than the pursuit of wealth. For the first permanent settlers of New England were men of lofty religious ideals, who were seeking a home where those ideals might be carried out.

To understand how it came about that men of good position, with comfortable incomes and happy families, should be willing to abandon their accustomed comforts, and to cross a stormy sea to make their homes in a wilderness full of Indians and wild beasts, it becomes necessary to search for the cause in the state of affairs in England. If we go back to the days of Queen Elizabeth, who ascended the throne in 1558, we shall find that her Parliament passed two famous statutes, the "Act of Supremacy," which made the Queen the head of the Church as well as of the State, and the "Act of Uniformity," which demanded that all ministers should use the liturgy or service established by Parliament. During the persecutions carried on by Queen Mary, many English clergymen had taken refuge in Germany and Switzerland, and had there fallen under the influence of John Calvin. During Elizabeth's reign, they returned to England and became leaders of English Protestantism. These men did not at first protest against the union of Church and State, but they wished to purify the Church of what seemed to them unnecessary forms and ceremonies, and hence they soon became known by the name of Puritans. They objected especially to the use of vestments by the clergy and, in some cases, even to the Book of Common Prayer. Queen Elizabeth disliked Puritanism, because its teachings were opposed to her ideas of royal power, therefore, if any refused to wear vestments, she forbade them to preach, or even cast

them into prison. But such punishments only strengthened the opposition, and thus Nonconformity, as it was called, continued to increase, until, at last, a sect arose among the Puritans which maintained that it was unscriptural for the Church to have any connection with the State. These men wished to set up a church of their own entirely independent of the State and with simplified form of worship, thus they became known as Separatists, or Independents, sometimes also called Brownists, from their first leader, Robert Browne.

If the Separatists expected better treatment under King James I, than was their portion in the days of Elizabeth, they were disappointed, for James I had exalted ideas of royal rights, and would tolerate no independence in church doctrines or separation of Church from State. "I will make them conform, or I will harry them out of the land," he said, and he was as good as his word. In spite of persecutions, the Separatists had no thought of abandoning their religious ideals, and began to look towards tolerant Holland as a future home. Holland, having gained her own religious freedom through years of suffering and bloody wars with Spain, had become the refuge for people of all nations who were seeking religious liberty. As early as 1593, a Separatist congregation from London had fled to Amsterdam, seeking an asylum where they might practice in peace their own ideas of Church government. The Independents, who were desirous of complete separation of Church from State, were most numerous in the Eastern counties of England, especially in Lincolnshire and Nottinghamshire, and the emigration of the London congregation was followed later by those of Gainsborough and Scrooby. The congregation from Gainsborough settled in Amsterdam, and was soon lost to history.

Difficulties beset the little Scrooby congregation from its first attempt to emigrate. In 1607, they had hired a ship and had already embarked for Holland, when the officers of the law came upon them, took their money and goods and thrust them into jail for a month. In 1608, a more successful attempt was made, but even this was not without its tribulations. Already the men were aboard the ship, while the women with clothes and furniture were waiting

to embark, when the cry was raised that the officers of the law were coming. The Captain of the boat, who feared trouble for himself, at once weighed anchor and sailed away with a fair wind, leaving the brave women lonely and unprotected on the shore. They were "hurried from one place to another and from one justice to another and thus turmoiled a good while," says the chronicler, but managed at last to make good their escape and to join those who had already reached Holland. It is among the leaders of the Scrooby congregation that we find the clear-headed, farsighted, determined men who became later the "Pilgrim Fathers." The minister at the time of the emigration to Holland was Richard Clifton. On account of the infirmities of age, he was soon succeeded in Amsterdam by John Robinson, a man of learning, high character, amiable disposition, and of a tolerant mind rare among Puritans in that day. Other leaders there were, to whose energy and ability America owes much down to the present time. William Brewster, ruling elder in Robinson's church, was a man of education and sound judgment, whose sense of public duty fitted him to be a leader among the people. William Bradford was but a boy of seventeen at the time of the emigration to Holland. But, through his love for study, he became a self-educated man. As a farmer's boy in England, as a dyer in Holland, as the governor of a small colony in the wilds of America, he never failed to perform his duty faithfully. To these leaders were joined later John Carver, dignified and benevolent; Edward Winslow, a man of cultivation and gentle spirit, and Miles Standish, a soldier by profession, bold but not rash, who proved himself a faithful friend and valiant defender in times of danger. To men such as these, too much praise can not be given, and especially by those who are enjoying in America today the heritage of religious and political freedom.

On arrival in Amsterdam, the Scrooby congregation found that city full of bitter theological strife, hence the peaceable Robinson decided, in May, 1609, to remove his flock to Leyden, "a fair and beautiful city and of a sweet situation," and there the exiles found employment in various

trades and in the manufacture of woolen cloth. With unremitting toil, they made homes for themselves and their children in the foreign land, where from time to time they were joined by other Separatists from England, until the little colony from Scrooby became a large congregation. But the language was not their mother tongue, the customs and costumes were different from those which had been familiar to them in England, they were and must ever remain strangers in a strange land, or else their children must mingle with the native population and become essentially Dutch, and, therefore, they longed for a country which they might call their own.

The advantages of New Netherland were first considered, but at last it was decided to emigrate to some place in America, near the Delaware River, where they could find an independent colony under the London Company. They, therefore, sent two of their number, John Carver and Robert Cushman, to London, where they enlisted the aid of Sir Edwin Sandys in their scheme of colonization. Through him, a grant of land was obtained from the London Company, and seven thousand pounds were subscribed to the enterprise by merchants in London. But the King refused to grant a charter and promised only that he would not molest them, "provided they carried themselves peaceably." It seemed unwise to the congregation at Leyden to sever all connection with Holland until they could feel assured of the success of their colony in America. Part of their number, therefore, remained in Leyden with their minister, John Robinson, while others, under the leadership of such men as Brewster, Bradford, Carver, and Miles Standish, undertook the new venture.

Late in July of 1620, this little group of fearless men and women sailed from Delft Haven in the ship "Speedwell." At Southampton, they met the Mayflower, with friends from London and commenced the long journey across the ocean, but the Speedwell was soon compelled to return to Dartmouth for repairs. After making a fresh start, they had succeeded in leaving England three hundred miles behind, when the Captain of the Speedwell announced

that the ship was in danger of foundering on account of her leaky condition. Both ships accordingly returned to Plymouth, where the rickety Speedwell was abandoned. About twenty passengers decided to remain in Plymouth, while the rest re-embarked in the Mayflower, which again set sail for the new world on September 6, 1620. The voyage proved stormy, and, having lost their bearings through foul weather, it was the sandy coast of Cape Cod, instead of the shores of Delaware Bay, which first met their expectant gaze. Their efforts to continue southward were baffled by strong head winds, and they were forced to anchor in the harbor of Cape Cod. There they abandoned their intention of proceeding southward, and, realizing the near approach of winter, as well as the value of the fisheries, they decided to make a permanent settlement in that region of the country. The patent received from the London Company gave them no claim on the New England coast, they held no charter from the King, but some sort of government they must have, if a colony was to be founded. The men of the party assembled, therefore, in the cabin of the Mayflower, and drew up the famous "Mayflower Compact," on November 11, 1620, by which they bound themselves into a "civill body politik" and promised "all due submission and obedience" to such laws as should be thought "most meet and convenient for the general good of the colony." Today the beautiful Pilgrim Monument, erected by the "Cape Cod Pilgrim Memorial Association," guards the harbor at Provincetown, reminding all who come near its massive walls of the noble Pilgrim Fathers.

Under this compact, John Carver was chosen Governor for the first year. For five weeks, the Pilgrims remained on the Mayflower, in what is now Provincetown Harbor, during which time an exploring party was sent out, under the leadership of Miles Standish, to decide on a suitable place for the permanent settlement. During the absence of this party, occurred the birth of Peregrine White, the first white child born in New England, and also the sad death of Dorothy Bradford, wife of William Bradford, who was later, for many years, the loved and honored Governor of

Plymouth Colony. After much suffering from snow and sleet, the exploring party at last reached the point on Cape Cod Bay, which, by a curious coincidence, Prince Charles had previously christened Plymouth, the name of the English port from which the Pilgrims last sailed. Here was a safe harbor and plenty of good spring water, and here the weary voyagers landed from the Mayflower, in December, 1620, near a large boulder since known as "Plymouth Rock."

During this first Winter, the Pilgrims were exposed to many hardships, and much suffering through lack of proper food, so that fifty-one of their number died before Spring. But Brewster understood the people well when he said, "It is not with us as with men whom small things can discourage, or small discontentments cause to wish themselves at home again." They had sought the wilderness with a clear aim and a resolute purpose, and were not inclined to abandon the enterprise, however difficult or dangerous it might prove. When, in April, the Mayflower set sail for England, none of the settlers took advantage of the opportunity to return. Just as the ship was about to sail, the Governor, John Carver, suddenly died, and William Bradford was elected as his successor. Bradford was in the prime of life, with good health and an unbounded energy, which inspired the people to work, so that by the end of the first Summer, the platform on the hill surmounted by cannon had become a fortress from which a village street, with seven finished houses, led down to the water. Fields were cleared, and food and fuel were laid aside to meet the wants of the coming winter. When provisions against future suffering had thus been made, Governor Bradford appointed a day of Thanksgiving, the first New England Thanksgiving Day, a day now celebrated throughout the land, after the harvests have been safely gathered. On November 9, 1621, the "Fortune" arrived, bringing more Pilgrims from Leyden, who were gladly welcomed, in spite of the fact that this increase in numbers created a shortage in provisions.

The Indians took stealthy observations of the white

men from the protecting shelter of the forests, but were afraid to come nearer, for they believed that the pestilence from which they had suffered was due to the incantations of white men. But at last an Indian, who had learned from fishermen a few words of English, came into the village. The kindness with which this Indian was treated induced Massasoit, chief of the Wampanoags, to visit the Pilgrims with a score of painted warriors, and the treaty of peace then formed was faithfully kept for fifty years. But the Narragansetts were less peaceably disposed, and their chief, Canonicus, sent a messenger to Governor Bradford with a bundle of arrows wrapped in a snake skin. The valiant Bradford, not to be intimidated by this threat of war, sent back the snake skin stuffed with powder and bullets. Canonicus felt great fear of the powder and balls and ordered his medicine men to carry the snake skin away. Thus was peace with the powerful tribe of Narragansetts preserved for the struggling Pilgrims.

With the "Fortune," in 1621, came also a patent from the Plymouth Company, in whose territory they had unexpectedly settled. This patent, however, was not made out directly to the colonists, but to John Pierce, one of the merchant partners by whom the original patent from the London Company had been obtained.

By the year 1623, Bradford already realized that the system of communism heretofore practiced at Plymouth was a failure, and he, therefore, tried the experiment of giving to each family a tract of land in proportion to its size. The wisdom of this policy was soon apparent, for each one worked with diligence, wishing to be as prosperous as his neighbor, so that never again was there scarcity of food in the Plymouth Colony.

The relations of the Colony with the London merchants were never very satisfactory. From the merchants they received few supplies, but many complaints, and also ship-loads of colonists who were not in sympathy with the aims or views of the Pilgrims. Therefore, in 1627, they bought up all the stock from the merchant partners in London, which they paid for in installments, and thus, by 1633,

became independent owners of the country they had occupied and cleared. They also tried again to secure a charter from the King, but could obtain nothing more than a fresh patent from the Council for New England, dated January 13, 1630, which, however, had the merit of defining the extent of territory they might call their own. The growth of the colony was very slow and, after ten years, it numbered but three hundred, and in 1643, but three thousand. Nevertheless, other towns were gradually settled. In 1632, was founded the town of Duxbury, which was named for the birthplace of Miles Standish. Eleven years later the towns of the colony numbered ten.

As long as Plymouth was the only settlement, the problems of government were not complex. At first the Governor alone exercised executive and judicial power. Later, to William Bradford, as Governor, was given at first one assistant, then five, and at last seven. The officers were elected and the laws enacted by the General Court, a body composed of all the freemen, or voters, of the colony. But, as the number of towns increased, it became difficult for all the freemen to be present at the meetings of the General Court, and thus it came about that the people were allowed to send some one to represent them at these meetings, Plymouth being entitled to four delegates and each of the other towns to two, and thus was established representative government. Such was the humble beginning of the great Puritan exodus which settled on the New England coast, and such were the toils and dangers through which the Plymouth colony was obliged to pass, attaining at last, through economy, industry and intelligence, so great an influence that it became the cause of the establishment of other colonies, and an important step toward the founding of our Republic.

But great as was the work of the Plymouth settlers, that colony was not destined to become the largest or most influential, on the New England coast. During the years following the arrival of the Mayflower, several attempts were made to establish settlements on the shores of Massachusetts Bay, the most important of which was made in

1623, by a private company of merchants in Dorchester, England, who were in the habit of sending fishing vessels to the Kennebec River. They wished to found a permanent station to help the sailors in loading their vessels, and sent out a ship of fifty tons, giving to the project a religious character by including a clergyman in the party, whose duty it was to look after the spiritual welfare of the sailors and fishermen. As the cold at the mouth of the Kennebec River was very intense, but the fishing was found to be good in Massachusetts Bay, fourteen men landed to start a settlement at Cape Ann. In 1626, the Dorchester merchants pronounced their undertaking unprofitable and dissolved partnership. Their stock in trade was sold to a man by the name of Conant, who remained with three servants at Cape Ann, but soon afterwards removed to the safer harborage at Naumkeag.

But all the small settlements on the coast of the bay were destined to be absorbed later by the great wave of Puritan emigration, which took possession of the Massachusetts shore. John White, a native of Scrooby, had become rector of Trinity Church in Dorchester, England, and was greatly interested in the sailors and fishermen who ventured out upon the lonely ocean to fish by the distant New England coast. He helped to establish the settlement at Cape Ann, and when that project was abandoned, he encouraged Conant to remove to Naumkeag, promising to secure for him a patent, money and fresh settlers. He realized that many ventures had failed in the past, because idle and worthless men had been sent as colonists. He, therefore, resolved to interest industrious and able men in his scheme for colonization. He also understood the signs of the times in England. In 1625, James I had died and had been succeeded by his son, Charles I. It would seem as if all the royal pride and stubborn will of James had been intensified in his son. The belief of Charles in the divine right of kings to govern to suit themselves soon brought him into conflict with his Parliament, which wished to uphold constitutional government. John White foresaw the coming political storm, and feared lest the Puritans,

with whom he sympathized, might be crushed by Charles, to whom nonconformity meant rebellion against the King. Among the Puritans at this time were some of the ablest men in England, merchants, scholars and statesmen, while the great body of Puritans was composed of strong-minded, clear-headed men and women, who were not to be intimidated by King or Bishop, and who feared the terrors of the wilderness less than the surrender of their religious convictions. White, therefore, pushed his scheme for colonization, hoping to provide a refuge for the Puritans before it might be too late. On March 19, 1628, a tract of land was obtained from the Council for New England, consisting of all the territory between "three miles north of the Merrimack and three miles south of the Charles, in one direction, and the Atlantic and Pacific Oceans in the other." Of course, the Council had, at this time, no idea of the extent of country to the westward, as it was then supposed that the Pacific Ocean lay not far from the Hudson River. This territory was granted to six gentlemen one of whom, John Endicott, figures largely in the early history of the Massachusetts Colony. Endicott was sent to Naumkeag with sixty persons, and was appointed to supersede Conant as leader. The first settlers opposed this change, but at last the matter was arranged so that good feeling prevailed, and Naumkeag was rechristened Salem, the Hebrew for peace.

But John White and his partners were not disposed to rest satisfied with this grant from the Council for New England. The example of Plymouth inspired them to try to establish something more permanent than a mere trading company, and, in order that the settlers might feel secure in the possession of their land, they deemed a royal charter necessary. All the influence of the most powerful Puritans in England was brought to bear upon the King, until, at last, the coveted charter was signed in March 1629, which created a corporation called "The Governor and Company of Massachusetts Bay in New England," and confirmed to this company the territory granted by the previous patent. The affairs of this corporation were to be managed by a

Governor, Deputy-Governor and Council of eighteen assistants, and the only restrictions placed upon them by the charter were that they should license no man to "rob or spoil," should hinder no man from fishing upon the coast of New England, and should pass "no law contrary or repugnant to the laws and statutes of England." It is not known what induced the King to grant so liberal a charter to Puritans, whom he did not like, but he had an unruly Parliament and political factions that opposed his will, while he did not anticipate the transfer to America of the charter and government. It is probable that he was glad to be well rid of the Puritans, who were making such a turmoil in his kingdom, by shipping them to America, where they might clear the forests, and fight the Indians, and thus free him from some troublesome subjects. The Company soon sent out six small ships, with four hundred people, together with cattle, goats, arms, ammunition and tools. Three ministers accompanied this party, and, on its arrival at Salem, Endicott suddenly found himself Governor of a full-fledged, good-sized colony.

Several prominent Puritans in England, who were interested in this venture, entered into a compact, by which they bound themselves to emigrate to America with their families, provided the government and charter of the Massachusetts Bay Company should be removed to New England. It appeared that no legal obstacle stood in the way of this transfer of the government across the sea, since the place where this Company should hold its meetings was not mentioned in the charter. Thus it came about that the laws of the new colony were to be enacted, and the officers appointed by a local government in Massachusetts, and thus it happened that the new colony became self-governing, with the stipulation that it was to enact no laws contrary to those of England.

John Winthrop, a wealthy gentleman of Suffolk, England, was elected first Governor under the new arrangement. He was a gentleman in the highest sense of that term, religious, intelligent, and fair-minded, a scholar and an able lawyer. It was to his skill and wisdom that the strug-

gling Massachusetts Colony owed much of its success. Thomas Dudley, of ancient family, was Deputy-Governor, and in him was exemplified the grim, stern, unyielding character, so often associated with the term Puritan. These men sailed in the "Arbella," in March, 1630, accompanied by a fleet of eleven or twelve ships, and reached Salem on June 12, with the precious charter from the King, to retain possession of which was the constant aim of early colonial politics in Massachusetts. The influence of two such prominent men as Winthrop and Dudley induced many other Puritans to join the colony, so that, by Christmas of 1630, more than one thousand passengers had sailed for Massachusetts Bay. A tide of emigration followed, but it was not the longing for adventure, or the search for wealth, which brought to the bleak shores of Massachusetts this crowd of earnest settlers. It was rather the transfer of a people, a church, and a government to a land yet unoccupied, where it was hoped to find political freedom and religious independence.

Winthrop found Endicott's colony at Salem in "a sad and unexpected condition," many having died of exposure and lack of proper food. He succeeded Endicott as Governor, and, not being pleased with Salem, removed with most of the newcomers to Charlestown. Even here, illness and death pursued them, so that Winthrop set aside July 30 as a day of Prayer. On this day, Winthrop, Dudley, Johnson, and the pastor, John Wilson, drew up and signed a simple church covenant, which became in reality the foundation of the Congregational churches of New England. There were many deaths at Charlestown, due to exposure, lack of proper food, and good water. Winthrop, therefore, became dissatisfied, and was ready to lend a willing ear to Mr. Blackstone, who came from his lonely farm to tell the Governor of the sweet spring of water on the Shawmutt peninsula, and to invite him to remove thither. Accordingly, on September 17, the Governor's frame house, then in process of erection at Charlestown, was removed to its new site on the peninsula, where other houses were soon built. By order of the Court of Assistants, this new settle-

ment was named Boston, from the principal town in that part of England from which had come most of the leaders of the new Puritan settlement. Boston soon became the chief Puritan city, the center of the religious, political, and social life of the colony, and it has remained to this day the capital of the State and the leader of its thought. Its fine harbor attracted trade, and the strong tide of immigration brought to it citizens, so that, within a few years, the rude houses began to give place to substantial and attractive homes, and the shops to tempt buyers by their desirable wares.

It was, however, not so much due to her wealth as to her influence in religion and politics, and her skill in founding a state, that Boston acquired so prominent a place in colonial history. The Puritans who came to Boston were not at first Separatists, as were the Pilgrims who settled Plymouth, but they were thoughtful men, who saw the growing evils in Church and State in England, and who desired to live where their own theories of a purer Church could be carried out. Religion was their central thought, and became the keynote of their State. In order to practice religion in their own way in a place where they were free from persecutions, they exchanged home and friends for toils and dangers. They all came with the same high moral standards, and the same sincere, simple faith. For them, the Church was supreme. Therefore, at the General Court, held at Boston in 1631, it was ordered that "for time to come no man shall be admitted to the freedom of this body politic but such as are members of some of the churches within the limits of the same." Having thus established the law that to be a freeman, or voter, one must also be a member of the Puritan church, it is easy to see that Church and State became essentially one. Not only was citizenship based on church membership, but the Bible was the recognized law book, of which the ministers, who were usually educated men, were considered the best interpreters. Consequently, the ministers wielded great power and influence in the State, for they were consulted on all occasions by the Board of Assistants, who wished to find in the Bible a precedent for all

their conduct. In fact, it was the aim of the Puritans to establish a government in which God should be recognized as the supreme head, and the Bible as the supreme law.

At first, it was thought that the business of the Colony could be transacted by a public meeting of all the freemen four times a year. But the rapid growth of the colony soon made this impossible, and it was decided to leave the choice of Governor and the law-making power to the Board of Assistants. In May, 1631, it was further agreed that the Assistants need not be chosen afresh every year, but might hold their office during good behavior. Thus it began to seem as if the political power was to fall entirely into the hands of the few. But, with the natural instinct of Englishmen for political liberty, the people soon realized this danger, and showed their opposition to the rule of a few on a question of taxation. The Governor and Assistants, in order to meet the expense of a fort at Newtown had levied a tax on each separate community. This tax the men of Watertown refused to pay on the ground that the power to tax was vested in the whole body of freemen, and that they had not been represented when the tax was levied. Although the men of Watertown were reproved by Governor Winthrop, and their opposition was formally withdrawn, yet their protest produced its results. In the following May, the General Court decreed that the Governor, Deputy-Governor and Assistants should be elected by the whole body of freemen, and that every town should appoint two representatives to advise with them on the question of taxation. The following year, it was ordered that there should be four annual General Courts, but that the whole body of freemen should only be present at the Court for the election of Magistrates, while to the other three each town should send its representatives to assist in making the laws. Thus the idea of representative government gradually took shape in the minds of the Puritans, and the demand for "no taxation without representation" was recognized as justifiable in the very beginning of the colony. In their town meetings, the people became politicians and debaters, while by means of representation, the towns were joined together into a common-

wealth, and from this the people learned that through the union of the different colonies, a nation could be made.

Enemies of this Puritan government soon carried complaints to England of the cool manner in which the Puritans were forming a government for themselves, as if no English King existed to whom they owed allegiance, and they intimated that Massachusetts intended to free herself from the Mother Country as soon as a favorable opportunity could be found. Archbishop Laud had so increased the penalties against the Puritans in England that many Puritan ministers withdrew to America, followed by their entire congregations. This withdrawal of so much of the best blood of England, together with the reports of the independence of the Massachusetts Colony, and the ability of the native colonial officials alarmed the King so greatly that he demanded from Massachusetts the return of her charter. From 1631 to 1642, there was a constant struggle for the possession of this charter. Several times, the King demanded its surrender, and each time the pious rulers of the Puritan colony showed themselves equal in statecraft to the King and his Ministers. At last, war broke out in England between Parliament and the King, leaving to the King no time to trouble his humble American Colonies, and thus the people of Massachusetts were left to work out in peace their own destinies.

Colonial Massachusetts

PART II

WE have seen how, during the period of colonization, the Plymouth Colony was established by the Pilgrim Fathers on the bleak shores of Cape Cod Bay. Separatists in faith and of a sturdy independence of character, they formed their own government with little reference to the King, and carried it on in the fear of God.

A few years later, the Massachusetts Colony was established on Massachusetts Bay by Puritans, who did not object to the union of Church and State, but who were opposed to some of the ceremonies which had become a part of the service in the English Church, and conformity to which was required by the English King. These Puritans wished to live where they could worship in their own way, and, therefore, on account of persecutions in England, came over in numbers to the Massachusetts coast, bringing with them their charter from the King, and establishing their own government. They contrived to give to this charter a most liberal interpretation, and for many years managed their own affairs with little reference to English King or English Parliament. The character of these Puritans was stern, fearless and unyielding. They braved the dangers of the unknown wilderness in order to worship God in their own way and to better their condition, and they intended that their colony should be united in belief, and that their Church should be supreme; they, therefore, issued a decree that only men admitted to their churches should hold office or be allowed to vote. In other words, the Puritans had fled to an unexplored country to escape persecutions at home, to better their condition, and to enjoy freedom for themselves, but they had not come to secure religious toleration for others. On the contrary, they aimed at a united colony, whose members should all think alike on

questions religious and political. Those who thought differently were regarded as disturbers of the peace, and, if they tried to spread their doctrines, were requested to leave the colony.

One of the first of these disturbers who made himself prominent was Roger Williams, a Welshman and a University graduate. He was quick in thought, and graceful in expressing it. His winning ways and lovable character drew around him many friends, but his pugnacious disposition did not allow him to dwell in peace with the stern Puritans, who were so thoroughly satisfied with their own creed. He maintained the doctrine that the union of Church and State was a sin, and thus he struck at the very foundation of the Puritan state. He also wrote a pamphlet to prove that the King had no right to give away the lands of the Indians, which doctrine would deprive the colonists of the land, which they had settled under their charter from the King. Thus the teachings of Roger Williams antagonized both Church and State, and he was summoned before the Court of Assistants to answer for what was looked upon as a denial of their charter rights. He was able, however, to explain satisfactorily some vague phrases to which the court objected, and was accordingly acquitted. He continued, nevertheless, to give offense to the rulers of the colony by his teachings, and, in October, 1635, he was again on trial. Because of his refusal to renounce his views, he was sentenced to banishment from Massachusetts within six weeks, which time limit was afterwards extended until Spring. He decided to establish a new settlement on the shores of Narragansett Bay, and a number of friends were found ready to follow him thither. But Massachusetts was not willing to allow such a disturber of the peace so close to her borders, and sent Captain Underhill to seize him and ship him to England. Learning of this plan, he fled alone through the wilderness, in the middle of winter, to the shores of Narragansett Bay. Surrounded by dangers, he must certainly have perished on the way had not friendly Indians received him kindly and given him food and protection. In June, 1636, with five friends, he succeeded in reaching the

present site of Providence, where he was joined later by many members of his Salem Church. Here he founded a prosperous settlement, which afterward became a part of the colony of Rhode Island, to which his later history belongs.

From 1630 to 1634, John Winthrop was Governor of the Massachusetts Colony, directing with wisdom the affairs of the infant commonwealth, which had so prospered that, at the close of this period, it numbered some four thousand people, while about twenty villages had been settled on or near the shores of the Bay. The foundations of the new State had been well laid, and the people calmly proceeded to elect their own rulers and to pass their own laws.

In the year 1634, Winthrop was succeeded in office by Thomas Dudley, a man of sterner mold, and he, in turn, by John Haynes. Shortly before the banishment of Roger Williams, a young man of note had joined the Puritan colony. This was Henry Vane, the son of Sir Henry Vane, the comptroller of the King's household. In 1638, when but twenty-four years of age, he was elected Governor of the colony, although without experience in colonial affairs, for he was brilliant, well-educated, and full of enthusiasm. His term of one year in office was troubled by a war with the Pequod Indians and by violent theological disputes. It was brightened, however, by one event which was of great value to the new colony. About this time, three clergymen from England joined the Massachusetts colony. These were John Cotton, Thomas Hooker and John Harvard, all of whom, each in his own way, were destined to exert a lasting influence. These men, who were graduates from Emmanuel College of the English University of Cambridge, became, in their new home, leaders of thought and of public opinion. Through their influence, and that of other educated men, a University soon seemed to the people essential to the welfare of the colony. In 1636, therefore, the General Court appropriated four hundred pounds to establish a College at Newtown, later called Cambridge, in honor of the University town of that name in England. At his death, in 1638, John Harvard bequeathed his library of

about three hundred volumes, and the half of his estate to the new College, which the General Court ordered forthwith to be called by his name—Harvard College. Such was the humble beginning of the great University, whose name and fame are now known from ocean to ocean. A little later, subscriptions were made in Boston for the establishment of a free school “for the teaching and nourturing” of children, and thus was founded that system of free public schools, which today extends from Maine to California.

Both John Cotton and Thomas Hooker were eloquent preachers and scholarly men, but they held quite opposite views on the theory of government. The law that none but members of the Puritan Church should vote or hold office did not meet with unanimous approval. John Cotton was one of the chief supporters of this law, and also of the view that the political power should be retained in the hands of a few of the wisest and best men in the colony, while Hooker believed in democracy, or a government in which all the people had a part. In June of 1636, Hooker, who was the popular pastor of a flourishing church in Newtown, emphasized his protest against the aristocratic views of the majority of the clergy by removing to the Connecticut Valley, with some one hundred members of his flock. Soon the Dorchester and Watertown congregations followed, and by the next May, eight hundred people had settled in the fertile valley of the Connecticut River.

The religion of the Puritans was a matter of strict regulation. There were rules concerning fast days, the Sabbath Day, prayer meetings, speech and dress. Games of all sorts were forbidden, theatrical entertainments were not allowed, and even singing-schools did not come into fashion until 1720. The men found recreation in hunting wolves and bears, in house-raisings, and elections. The women had their quilting parties, and the young people enjoyed themselves at apple bees and corn huskings. The principal interest, however, for both men and women, centered in theological discussions. Among those who had followed Dr. Cotton from England were Mrs. Anne Hutchinson, and her brother-in-law, Mr. Wheelwright, an eloquent

preacher. It might be said of Mrs. Hutchinson that she organized the first woman's club in America. Her home in Boston was a plain, frame house at what is now the corner of Washington and School Streets, and to her spacious living-room came twice a week, over the marshes and through cornfields and cow paths, the leading ladies of Boston and neighboring towns to read, discuss, and criticise the sermons of the various ministers. Mrs. Hutchinson took the leading part in these meetings, and presently affirmed that all the ministers, except Wheelwright and Cotton, were preaching "a covenant of works" instead of "a covenant of grace." At first, John Cotton and Governor Vane both expressed their sympathy with the views of Mrs. Hutchinson, until Cotton saw that it was likely to cost him his popularity, while Vane, at the next election, lost the office of Governor, which again passed to Winthrop, and returned disappointed to England. Mrs. Hutchinson greatly disliked the Reverend Mr. Wilson, preacher at the Boston Church, and immediately left whenever he rose to speak, taking this method of showing her preference for his colleague, the Reverend John Cotton, "teacher" of the Church. Thus dissensions arose which threatened the harmony of the colony. The majority of the Boston Church was in sympathy with Mrs. Hutchinson, while the ministers of the colony, except Wheelwright and Cotton, sided with Wilson. The churches outside of Boston supported their ministers, and thus this purely theological dispute gradually assumed a political character. But it seemed to Winthrop and other leaders of the State necessary to present a united front to England, or there might be danger of losing the charter, and with it that liberty so dear to their hearts. Nor did they feel that the constituted authorities could allow an individual to destroy the faith of the people in a Church and government just established at such great trouble. The General Court, therefore, took action, and banished Wheelwright, who withdrew, with his followers, to seek, in the wilderness of New Hampshire, that freedom of thought which Massachusetts denied. Later the sentence of banishment was also pronounced against Mrs. Hutchinson, who

was to leave the colony in the following Spring. In the meantime, she was kept in confinement and allowed to see no one but her family and the ministers of the colony, who discovered that she had "gross errors to the number of thirty or thereabouts." She was, therefore, publicly excommunicated from the Puritan church. Being thus cast out by the State and the Church, this brilliant woman, who was possessed of wit, intellect, education and independence of character, passed from the borders of Massachusetts to settle on the island of Aquidneck, which afterward became a part of Rhode Island, and at last to meet death, with most of her children, in August, 1643, at the hands of the Indians, in the lonely wilderness near the borders of New Netherland. Although Mrs. Hutchinson and her followers were driven from the Massachusetts colony, free thought and disaffection did not disappear with them. In less than ten years came a struggle with the Baptists, who were excommunicated and fined, but with little success in accomplishing the purpose of making all men think alike.

The Puritan settlement having grown and increased in importance, the English government began to realize that an independent State was being established across the Atlantic, and to prevent this, demanded the return of the charter. In this crisis, the grim courage of the Puritans did not waver, for they began to arm themselves and to fortify the harbor of Boston, being ready, if necessary, to defend their charter by force. An humble petition to be allowed to retain it was, nevertheless, sent to the Mother Country, and the issue was thereby delayed until England became so occupied with the Puritans at home that she had no time to trouble about the Puritans abroad. Thus was the charter saved to the Massachusetts Colony for fifty years.

After Charles I had been beheaded, and while Cromwell and the Long Parliament were all-powerful, the Puritans found plenty to interest them in England, and the exodus to the new world almost ceased. However, some twenty thousand people had already joined the first settlers on the Massachusetts coast, and the colonies continued to prosper.

With this rapid growth, the government was hampered by a lack of fixed laws, such as are necessary to regulate a State properly, therefore, in 1641, the deficiency was supplied by a code of laws called in Massachusetts the "Body of Liberties." Another important step was taken, when the four colonies of Massachusetts, Plymouth, New Haven and Connecticut, joined together and formed what is known as the "New England Confederation." This alliance soon proved the value of united action, and furnished a lesson of great importance, as the troublous days of the Revolution approached. The representatives of these four colonies held their first meeting in Boston, September 17, 1643, and planted, at that time, those principles of government which later, when developed, produced the Constitution of the United States.

In 1649, Massachusetts lost, through the death of Governor Winthrop, the man whose wisdom and skill had guided the infant colony in safety through the first trying years. His death was followed, in 1652, by that of John Cotton. Unfortunately, their successors were men more fanatical and less broad-minded. For thirteen out of the following fifteen years, stern John Endicott acted as Governor of the colony, while Cotton's successor in office and influence was John Norton, a man of unyielding temper. With such leaders, it is not surprising that the Puritans broke out afresh in the persecution of others, and this time it was the new sect of Quakers who fell under their disapproval. The Quakers believed in the separation of Church and State, and wished to do away with all distinctions between clergy and laity. They refused to pay tithes, perform military service, or take the oath of allegiance, and they laid claim to an "Inward Light" by which their conduct was guided. The enthusiasm of the Quakers for these doctrines sometimes led them to acts of impropriety and rudeness. Their mere coming to New England was regarded by the Puritans as an invasion, which must be repelled by the harshest measures. Therefore, when the Quakers, Anne Austin and Mary Fisher, arrived in Boston, they were at once arrested and placed in prison, their books were publicly burned, and

they were sent from the colony by the ships on which they had come. But no sooner had these two women been disposed of than eight other Quakers arrived from England, who were likewise imprisoned and later sent out of the country. All the colonies of the Federation now proceeded to pass laws to keep out "notorious heretics, such as Quakers or Ranters." Of all the New England colonies, Massachusetts was the least tolerant in spirit, and passed the severest laws. The Quaker who returned for the first time, after banishment, was to be flogged and imprisoned at hard labor; for the second offense, his ears were to be cut off, and for the third, his tongue was to be bored with a red hot iron. As the Quakers persisted in coming back after banishment, in spite of these cruel laws, their return was finally made an offense punishable by death, although most of the Puritans of Massachusetts did not favor this decree. But the Quakers felt themselves under divine command to defy their persecutors, and persisted in returning, notwithstanding the death penalty. In September of 1659, the Quakers, William Robinson, Marmaduke Stevenson, and Mary Dyer came to Boston and were banished, when they at once returned, as if to court martyrdom. Governor Endicott did not flinch, the law must be enforced, and the three were led to the gallows, where the two men met death bravely. Mary Dyer was the wife of the Secretary of Rhode Island, and just as the halter was being placed about her neck, her son arrived to take her home. But all the entreaties of her husband and her son could not keep her there. She returned to Boston, called as she thought by the Lord, and met the fate which she courted. But the people of Massachusetts, not being cruel by nature, grew tired of bloodshed, and thus only one more Quaker was to fall a victim to their mistaken zeal. This was William Leddra, who returned from banishment and refused to leave, in spite of many entreaties, therefore, in March, 1661, he too perished for his faith. But the people refused to listen longer to the demands of Governor Endicott, or to the severe reprimands of the Boston ministers, Wilson and Norton. Capital punishment was henceforth abolished for returning Quakers, although

they were still fined, imprisoned, and whipped from town to town. But gradually these persecutions likewise ceased, and a more tolerant spirit prevailed.

For thirty-eight years after the Pequod War, there was peace between Puritan and Indian. The white men paid a fair price for the land which they occupied, and made efforts to Christianize the savages, whose rude, untutored minds seemed unable to grasp the idea of a loving and forgiving God. John Eliot, an educated man who had mastered the Algonquin dialect, was the most successful of the missionaries. He established several villages for his converts near the English towns, in order to bring them closer to Christian influences. These "Praying Indians," as they were called, built for themselves log houses, and most of them adopted the English dress. The members of the more powerful tribes, however, refused to join the praying Indians, and believed that an effort was being made to adopt them, in order to add to the fighting strength of the English. Their fear and dread of the Puritans increased, as they saw their forests disappearing and realized that the strangers were pushing farther and farther westward. Hatred of the intruders grew stronger, and they began to harbor thoughts of revenge. At last, an unfortunate incident hastened the conflict. Massasoit, chief of the Wampanoags, and steadfast ally of the Plymouth colonists, had died, leaving two sons, Wamsutta and Metacomet, or Alexander and Philip, as they were called by the English. It was rumored that Alexander, Massasoit's successor as chief of the tribe, was plotting against the colonists, and he was accordingly summoned to Plymouth to make explanations. While returning to his tribe, he fell ill of a fever and died. The mind of his brother, Philip, could only think of poison, and plot revenge. It is difficult to tell just what part Philip really played in the terrible Indian war which followed, and which is called by his name, "King Philip's War." For many years, he seems to have passed from tribe to tribe, stirring up hostility against the English, and forming a federation among the Indians, for the purpose of exterminating the white men, who were robbing them of their hunt-

ing grounds. In 1674, the time appeared ripe to put these plans for revenge into execution, and the village of Swansey in Plymouth, near the Rhode Island border, was the first to be attacked. On account of rumors of trouble, messengers were sent from Plymouth and Boston, who were horrified, as they approached Swansey to find the road covered with the scorched, mutilated and dismembered bodies of men, women and children. Dartmouth, Middleborough and Taunton were the next to suffer, and the Indians showed no mercy. Their victims were impaled on sharp sticks, or roasted over slow fires, or tortured with all the cruelty which only an Indian can devise. Along the once peaceful Connecticut Valley, devastation was now spread. For ten weeks, the commissioners of the New England Confederacy were in session at Boston, discussing means of defense while day after day, reports of fresh horrors reached their ears. What wonder if the Indians seemed to them more like savage beasts than men? At last, the powerful tribe of the Narragansetts joined Philip in this bloody war, and a thousand men of New England were enlisted to march against them. It was December, and the Indians had taken up winter quarters on a piece of rising ground in the midst of a swamp in the Narragansett country. They had surrounded their camp by rows of tall palisades, making a wall twelve feet thick. The single approach to the one entrance of this fortress was over a log slippery with the winter's ice and snow. Within were women and children, and not less than two thousand warriors, who were provided with muskets which they knew well how to use. Early in the afternoon of December 19, there approached this stronghold the five hundred and twenty-seven men from Massachusetts, the one hundred and fifty-eight from Plymouth, the three hundred from Connecticut. Those in advance rushed upon the slippery bridge, and immediately six captains fell, struck by the bullets of the savages, while many men were hurled into the swamp. But others pushed on with a resolute spirit, and forced the entrance in front, just as the men from Connecticut poured through an opening which

they had made in the rear. It was a Sabbath afternoon, but the Puritan restrained not his hand on account of the day, for he felt that the Lord had delivered unto him his enemies. In this terrible conflict, known as the "Great Swamp Fight," about one thousand Indians perished. their supplies of food were destroyed, and their wigwams were burned. But at least one thousand escaped into the snows of winter, with hearts full of hatred and revenge. Thus the war was prolonged until Canonchet, the brave chief of the Narragansetts, was defeated and killed, and until Philip was finally driven from his retreat, on August 12, 1676, and being struck by a bullet, fell on his face and died. His head was severed and sent to Plymouth, where it was mounted on a pole, which was set up on the village green, while the townspeople held in their church a service of thanksgiving. By midsummer of 1678, the Indians were everywhere defeated, and peace was restored to the land. Twelve towns had been utterly destroyed and many others had suffered severely. One thousand men had lost their lives, and the colonies were burdened with debts caused by the war. But the result was even more disastrous for the Massachusetts Indians, since for them it meant utter extinction. The Puritan had done his work thoroughly, and the red man figures no more in New England history, except in the border warfare as an ally of the French.

Men were not lacking in New England who felt that they were unjustly treated by the Puritan government, and especially was this the case among those who were deprived of the right to vote, because they were not members of the Puritan church. In Boston, after 1650, the opinion rapidly spread that all baptized persons of upright lives, even if not communicants of the church, should politically be regarded as members. This political doctrine was known as the "Halfway Covenant," and aroused such intense opposition as resulted in a division of the Boston Church, and the organization by the supporters of the Halfway Covenant of a new church, which became famous in history as the "Old South." This church grew rapidly and, in 1729, erected the famous building which still stands, and which

has become endeared by its history to the heart of every American.

At the accession to the throne of Charles II, the colonists sent commissioners to England imploring the favor of the King, who promised to respect their charter, provided they would take the oath of allegiance, administer justice in the King's name, extend the right of suffrage, and permit in their colony the form of worship used by the English church.

The people consented to administer justice in the King's name, but paid no attention to the other restrictions. The disturbed state of politics in England at this time operated in favor of this independent attitude on the part of the colonists. Nevertheless, their enemies contrived to keep busy at the English Court, and evidence was not lacking that some of the English laws had been evaded, and especially was it true that Massachusetts constantly transgressed the Navigation Act by allowing vessels from France, Spain and the Canaries to trade directly with Boston, and thus to bring in goods which had never paid duty to England. For the colonists could hardly be expected to share the peculiar view of England that the colonies existed solely for her benefit.

Feeling the need of a more convenient currency than the Indian Wampum, or than corn and cattle, which had been made legal tender for debts, the colonial government had established a mint in Boston in 1652. The shillings from this mint bore on one side the word Massachusetts encircling a tree, hence they were known as "pine-tree shillings." Although this coinage had been made on account of the necessities of trade, the King objected to it, as being an act suitable only for an independent government, and he therefore considered this act on the part of Massachusetts an offense against England.

The general supervision of the colonies was intrusted to a standing committee of the privy council, familiarly known as the "Lords of Trade." This committee appointed Edward Randolph to go about through New Hampshire and Maine, which colonies were under the protection of Massachusetts, in order to find out what grounds for dis-

satisfaction might there exist. From this time on, Randolph became the evil genius of Massachusetts. In 1678, he was appointed by the King Collector of Customs at the Port of Boston. For many years he went back and forth across the water, carrying to the ears of the King tales of the independent attitude of Massachusetts, and constantly putting wrong constructions on the acts of the colonists. He also stirred up some of the leading men in Boston, who were dissatisfied with the Puritan government, and who formed a new political group, later known as the "Tory" party. This party was headed by Joseph Dudley, son of Thomas Dudley, a former Governor. But Joseph Dudley was wholly unlike his father, and seemed to have been a seeker for place rather than a stickler for principle.

The history of Massachusetts, from 1680 to 1684, is a history of efforts to foil the adversaries of the colony, and to preserve the charter of Charles I, which, nevertheless, was annulled by a decree in chancery, June 21, 1684. Her enemies had finally triumphed and she now became the property of King Charles II, who might, if he so chose, turn the people from their homes and deprive them of all the benefits of their hard labor. But, in February, a stroke of apoplexy, from which he died, frustrated the King's schemes for revenge. He was succeeded by his brother, James II, whose favorite project it was to unite all the provinces from Maine to the Delaware River under one Governor.

The man chosen for this important post was Sir Edmond Andros, the former Governor of New York. He made Boston his headquarters, and antagonized the liberty-loving people by many high-handed measures. He gave an especial affront, when he demanded the use of the Old South Meeting House for an Episcopal service, but even more offensive were his arbitrary taxation, and his censorship of the press, so that Dudley openly boasted that the people of New England had "no privileges left except the privilege of not being sold for slaves."

But England herself grew tired of the tyranny of James II, and drove him into exile across the channel. When,

on April 4, 1689, the news was brought to Boston of the landing in England of the Prince of Orange, the people remained strangely quiet for two weeks, but, on the 18th, a town meeting was held, the drums suddenly beat to arms, the militia assembled, and the signal fires were lighted on Beacon Hill. Andros was summoned to surrender, and was finally arrested and imprisoned. The colonies, united by James II, at once fell apart, when their governments under the old charters were re-established. Five weeks after this revolution in Boston, King William and Queen Mary were proclaimed in the city with great rejoicings.

Increase Mather, a celebrated preacher of Boston, and President of Harvard College, was at that time in England, and made every effort to obtain from the new King a restoration of the former charter. But even William and Mary did not entirely approve of an independent government in one of their provinces, therefore a new charter was prepared, which somewhat curtailed the former liberties of the colony. Mather succeeded in having Nova Scotia, Maine and Plymouth annexed to Massachusetts. But a Governor was, henceforth, to be appointed by the crown, instead of elected by the people, although they were still to have a legislature of their own choosing, which should levy the taxes and make the laws, subject, however, to England's approval. Membership in the Puritan church was no longer to be required of a voter. Increase Mather was allowed, practically, to select the new Governor, and his choice fell upon Sir William Phipps, who was born in the woods of Maine. In early life, Phipps became a sailor and heard of a Spanish treasure ship, which was lying at the bottom of the sea. By the aid of King James II, and leading men in England, he succeeded in finding the exact location of this ship and in securing its treasure, a portion of which was awarded to him. In this way, he became very wealthy and was made a knight. As a statesman, however, he showed no great qualities, and his term of Governor, which lasted only two years and a half, was "more picturesque than important."

It was during his administration that superstition and intolerance were once more to reap their harvest of blood

in Massachusetts. The belief in witchcraft was not peculiar to New England, for a fear of the supernatural prevailed everywhere at that time, and executions for that crime had already occurred in England and elsewhere. A witch was a person supposed to have made a compact with the devil, whose faithful subject he agreed to become, in return for the power to exert upon others an evil influence. Boston did not bear an unstained record, for witches had been persecuted within her borders. But it was the great outburst of fanaticism in Salem which finally made the life of every man or woman in the colony insecure, and which caused the special court of seven judges, appointed by Governor Phipps, to inflict the death penalty upon so many unhappy victims. Many accusations of witchcraft were made, and some persons even found this a convenient method of taking revenge on their enemies, so that the jails were full of prisoners awaiting trial. Nineteen persons suffered death on the gallows at Salem for witchcraft, some of whom were from well-known families, and of upright lives. The executions took place on four different occasions, June 10, July 19, August 19, and September 22, 1692. At last, even the wife of Governor Phipps was suspected, and then the Governor concluded it was high time to put an end to such dangerous proceedings. Accordingly, he ordered that all persons accused of witchcraft should be released from prison. Hundreds returned to their homes, the unnatural excitement died down, and prosecutions for witchcraft were hereafter unknown in the New England settlements.

After the departure of Governor Phipps, came a succession of royal Governors, most of whom were men of ability, and some of whom were of native Puritan stock. A continual cause of trouble between Governor and Assembly was the question of the Governor's salary. Governor Bellomont, on his arrival, informed the General Court that he expected a becoming salary to be settled upon him. He was popular, and the Court therefore voted him "presents," but firmly declined to fix his salary for a term of years. This contest was continued under all succeeding Governors,

until the year 1735, when Governor Belcher was advised by England to accept the sum granted for a year, and afterwards to take what he could get. This was a triumph for the popular cause, for to vote the Governor a fixed salary for a term of years, would leave the people without any weapon against possible tyranny.

For many years, under the second, or provincial charter, warfare with the Indians was kept up on the frontier. The Indians were organized and directed by the French, and, whether France was at war with England or not, the Indians continued to burn the border settlements and to massacre the settlers. At last, the great French and Indian war broke out, when England, aided by her colonies, fought valiantly for the destruction of French power on the North American continent. At its close, the colonists found themselves much weakened in men and exhausted in finances, but they now realized their own strength and knew, that, once for all, they were free from the danger of French aggressions, free to develop their own resources and to expand their borders. But it was due to the expense of this war that troubles with England now increased, and that a struggle began in which Boston became the central point.

In 1760, Boston was one of the most important towns on the continent, and indeed few towns in England, outside of London, were larger or of greater commercial importance. Her wharves were extensive, her streets clean and well kept, although crooked and paved with cobblestones. The city had fine shops, many handsome houses, and some substantial public buildings. One of the latter was Faneuil Hall, given to the town by a rich merchant, whose name it bore. There were also numerous schoolhouses, while several newspapers and some periodicals kept the inhabitants informed of the news of the day. The severity of the Puritan customs had somewhat relaxed, due largely to the influence of the royal Governors, and other representatives of the Crown. For these officials dressed well, lived well, danced well, and made the sombre Puritan town resound with their revelries and laughter. But even the Puritans themselves were beginning to own handsome houses and to drive out

in stately coaches. The slaves in the province were mostly domestic servants, of whom there were about fourteen hundred in Boston. Since the farms of New England were small, and each farmer cultivated his own estate, few slaves were owned in the country. The sports were riding, hunting, fishing, skating, excursions down the harbor, picnics and teas. But none of these were indulged in on Sunday, for the Puritan Sabbath was still strictly observed, nor could anyone enter or leave the town on that day.

Bitterness of feeling existed between the customhouse officers and the merchants and traders of the province, and this reached its height, when it was proposed that the customhouse officers should be armed with writs to enable them forcibly to enter houses, shops or warehouses for the purpose of seizing goods which they suspected might be smuggled. The people were greatly aroused at this, and James Otis asked for a hearing on these "writs of assistance," as they were called. This hearing was held in February, 1761, and was made memorable by the eloquent speech of Otis, who plead for human rights and the sanctity of the home. This speech prepared the minds of the people for resistance to England, so that, as John Adams said, "then and there the child independence was born."

When, in 1765, the Stamp Act was passed by Parliament, requiring stamped paper to be used for all legal business in America, this spirit of resistance manifested itself in mob violence. When, on November 1, the Stamp Act was to take effect, the people of Massachusetts refused to use the stamps. In Boston, bells were rung, guns were fired, flags were at half-mast, and Greenville, who had become the English Prime Minister, was hung in effigy. All this was in protest against an act giving the power of taxation to a Parliament in which the colonists were not represented, for it was a principle dear to the hearts of all Englishmen, that taxes should not be levied upon them, save by a body in which they were represented. The English government was much surprised at this resistance, but Pitt took up the cause of the colonists, and, through his influence, the law was repealed. Nevertheless, England still maintained the

right of Parliament to tax the colonies, and, in 1767, the famous Townshend Bill was passed, which created in America a board of commissioners of the customs, with large powers, and laid an import duty on glass, lead, paper and tea, which tax was to be used in providing salaries for the royal judges and governors in America. The same hatred of tyranny, which caused the English to behead Charles I, and to drive James II into exile, aroused the English Puritans in America to resent this attack upon their rights as Englishmen, for not only were they to be taxed without representation, but this money was to be used in paying governor and judges, and thus freeing these officers completely from popular control. Addresses, petitions, and nonimportation agreements were prepared, while Governor Bernard, by refusing to summon the Assembly, brought into action the Boston "Town Meeting." This body was led by Samuel Adams, a man of strong will, unyielding purpose, literary ability, and a thorough believer in liberty, and the rights of the people. He was an organizer and a politician, in the best sense of that term, and became one of the great leaders in the Revolutionary movement. This Town Meeting expressed its disapproval of the new tax by means of resolutions which were widely circulated. When the Assembly met in 1768, a circular letter, drafted by Samuel Adams, and sent to the other colonial Assemblies, called out sympathetic replies, and taught the different colonies that they might work together for the preservation of the liberties of Englishmen.

Reports were continually being carried to England that the Massachusetts colony was seeking independence. The "Romney," a ship of fifty guns, was, therefore, stationed in Boston Harbor to help the royal officials enforce the acts of Parliament and to prevent smuggling. By the close of 1768, more warships were in the harbor, while two regiments of soldiers were encamped upon the Common. But, greatly as the people resented the presence of these soldiers, they were not intimidated by them. On September 12, 1768, a town meeting was held in Faneuil Hall, when it was resolved that "the inhabitants of the Town of Boston will, at the utmost peril of their lives and fortunes, maintain and

defend their rights, liberties, privileges and immunities." It was, with this state of feeling, but natural that riots should occur between citizens and soldiers. On the 5th day of March, 1770, straggling soldiers and aimless citizens had indulged in various street brawls, when, at nine o'clock in the evening, a quarrel arose with a sentinel, who called for aid. When a sergeant appeared with a file of men, the crowd railed at the soldiers and dared them to shoot, whereupon the soldiers fired upon the crowd, killing three and wounding eight. Thus the first Massachusetts blood was shed in the cause of liberty, for the "Boston Massacre," as it is called, was more than a mere street riot. It was the protest of the people against the presence of soldiers sent to enforce laws which the people believed fatal to their liberties as Englishmen.

On the very day of this Boston Massacre, the Townshend Bill was repealed by Parliament, with the exception of the tax on tea, retained to prove the right of the English government to tax the colonies. But it was to this principle, and not to the tax, that the colonists objected, therefore, when the ships loaded with tea entered the harbor of Boston, the people were prepared. A large mass meeting was held in Old South Church, and the people requested that the tea be returned. But Hutchinson, who was then Governor, refused the ships a permit to sail. It was Thursday, December 16, 1773, and in and around the Old South Church seven thousand people were gathered, when the Captain of the "Dartmouth" reported for the last time that the Governor still refused clearance papers for the ships. Samuel Adams then said, "This meeting can do nothing more to save the country." This signal was understood, and in the street some forty or fifty men, disguised as Indians, passed by. They proceeded to the harbor, boarded the tea ships, and the hated tea, which had become a symbol of tyranny, was cast into the waters.

The news of this action aroused deep resentment in England and, as a retaliatory measure, the government passed the "Boston Port Bill," to close the harbor and destroy the trade of the rebellious town. To this was

added the "Regulation and Restriction Acts," which did away with the charter and the cherished liberties of the province. A third act permitted officers of the Crown to be sent to England for trial for crimes committed while enforcing the laws; while a fourth, legalized the quartering of troops upon the inhabitants of Boston.

But, by these measures, England brought about the very thing which she had most to dread—the union of the colonies, for it was now generally recognized that a similar fate might befall them all at any time. Letters were sent by the Massachusetts Committee of Correspondence to the Committees in all the provinces, recommending a suspension of trade with Great Britain, while gifts of money and food came to Boston from the other provinces. The call from Virginia for a Continental Congress met with a favorable response from the other colonies. In this first Continental Congress, which met in Philadelphia, September 5, 1774, Massachusetts was represented by John and Samuel Adams. The deputies of this congress, in order to assist Massachusetts in the struggle for her rights, agreed not to import or to export goods to England after certain stated times. And thus was Massachusetts supported by her "sister colonies," and the ties between them were strengthened.

General Gage was now appointed Governor of the Massachusetts Colony, as well as Commander of the English Army in America. Additional soldiers were sent to enforce obedience on the part of the colonists, and the official records were removed to Salem, which was made the seat of government by royal order. The Americans, on their part, made preparations to resist the execution of the unjust laws by force. Minute men were enrolled in every town, while arms and ammunition were collected in Concord, which fact became known to General Gage. On the night of April 18, 1775, eight hundred English soldiers were embarked at the foot of the Common and rowed to East Cambridge, from which place they began their march through Lexington to Concord, to capture the military supplies of the colonists. This movement was not unknown to the patriots, and when the two signal lights in

the tower of the Old North Church gave notice to Paul Revere, watching on the Charlestown shore, that the British had started by sea, he put spurs to his horse and aroused the minute men from Boston to Lexington. There the royal troops met a small body of minute men and crying out, "Disperse, ye villians! Ye rebels!" fired upon them. Eight minute men soon lay dead or dying on the square, ten others being wounded, and thus war with England was begun. The British soldiers then continued their march to Concord and were there met at the bridge by a body of colonials. A skirmish took place, and several on each side were killed or wounded. The British now commenced a retreat, but the country was thoroughly aroused, and from the friendly shelter of each rock, tree or stump, the minute men poured forth their deadly fire. At Lexington, the British were met by a force sent to relieve them, but the fight continued until at dusk the retreating English soldiers found protection beneath the guns of the fleet.

The effect of this battle was to encourage the provincial soldiers, and minute men poured in from every direction in such numbers that the siege of Boston began, which penned up in the city General Gage with his well-disciplined army. On June 16, 1775, a detachment of colonial troops was sent to take possession of Charlestown Heights. These forces first stopped at Bunker Hill, but later decided to advance to Breed's Hill, where a redoubt was laid out and breast-works thrown up. At noon, June 17, General Howe advanced with two thousand troops and the battle began. The British met with terrible losses, but the ammunition of the Americans gave out and they were forced to withdraw. The moral victory of the "Battle of Bunker Hill," as it is called in history, remained, nevertheless, with the Americans, for they had proved that the colonists could and would fight in defense of their liberties.

The second Continental Congress met at Philadelphia, May 10, 1775, and appointed George Washington Commander-in-Chief of the American Army. He reached Cambridge July 3, and took command of the army under the historic elm. He needed time to discipline his troops

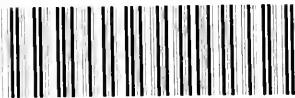
and collect ammunition, and this was given him by the hesitating policy of General Gage, who was later superseded as Commander of the British by Sir William Howe. Closer and closer Washington drew his forces around Boston from which most patriots had fled, and in which the sympathizers of the King had gathered. At last, on the evening of March 4, 1776, Washington took possession of Dorchester Heights, where he threw up intrenchments and threatened to bombard the town. On the evening of the 8th, Howe sent a flag of truce with the promise to withdraw from the city. On the 17th, the entire English army sailed away, and Washington had won his first great victory. Boston was thus freed from English control, and the war was transferred to other parts of the country. But the men of Massachusetts continued to contribute their money and to offer up their lives, until independence from England was won, and the citizens of all the colonies became a united people. To the colonists of that day there were things worse than war, and the worst of these was tyranny; and there were things well worth fighting for, and the chiefest of these was liberty.

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